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point, it is necessary that the confessional statements as to the nature of Scripture should be amended. Confessional theology would lose its distinctive feature if it were to depart from this inflexible rule. But whenever the study of Scripture, under the light of modern historical and philological investigation, brings into view new phases of thought; whenever it tends to change the emphasis laid upon different parts of the system; whenever it calls for any modification of the content or form of the Christian system, confessional theology easily yields itself to such modification. Perhaps it is unnecessary to add that Professor Luthardt's usually lucid style assumes additional charm through his effort in this book to make the difficult problems of theology intelligible to the average lay reader.

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THE KENOTIC THEORY, considered with Particular Reference to its Anglican Forms and Arguments. By REV. FRANCIS J. HALL, D.D., Instructor of Dogmatic Theology in the Western Theological Seminary, Chicago, Ill. New York: Longmans, Green & Co., 1898. Pp. xviii + 248.

THE publishers have made all readers of this book their debtors. It is in all respects an admirable specimen of book-making. This small book discusses a great subject. The fact of the incarnation presents unsolved and insolvable problems. Possibly the one here discussed may be of this number. There certainly is not agreement as to its true solution.

As the Scriptures are our sole authority for the fact of the incarnation, so also must they be for its doctrine. No view can be valid which they do not justify, and no progress in formulating or establishing a theory can be made save by an ever fresh and faithful interpretation of the Scriptures. Our author, however, holds that one should "appeal to the Scriptures as interpreted by the church." This is to make final the authority of "the church," or "the Fathers," or an ecumenical council—to study the Scriptures, not to ascertain what statement of doctrine they require, but to prove that they require the statement already accepted on other authority. To those not holding this principle its constant application seems greatly to mar the discussion.

The book is a vigorous polemic against kenoticism in general, and more particularly against that form of it which teaches that the relative attributes of the Logos—omnipotence, omniscience, and omnipresence

—were laid aside during the earthly life of Christ, while the essential or ethical attributes were retained. He says (p. 131): "The attributes which are signified by the words referred to [relative attributes] are infinite realities, and are grounded in the internal essence of God. . . . The existence of created things being presupposed, it is impossible that God should fail to be omnipotent, omnipresent, and omniscient in any creaturely region without ceasing to be himself." To him, as to most, the opposite view seems to be an absurdity, a contradiction in terms.

His own view is that "in the one person of Christ there have existed from the moment of the incarnation two wills and two consciousnesses, which manifested themselves concurrently in his one earthly life, although mutually distinct—one divine and infinite, the other human and finite" (pp. 50, 51); and also that there have been "two knowledges," separate one from the other—one divine, the other human, so that when Jesus said, "the Son knoweth not," he only meant that as a man he did not know, while as divine he knew as absolutely and with as clear, full consciousness as did the Father.

Now, the question is whether such a statement as this fairly represents the conscious life of our Lord as expressed in his own words and acts. It cannot be very important to show or to know that "the Fathers," or some of them, so held. Any statement which does not leave in its unity and truth the conscious experience of Jesus Christ, as expressed in the four gospels, must be radically wrong. To many of the most profound thinkers and reverent students the logical difficulty of accepting the author's view at this point is not less than that of accepting depotentiation, while the scriptural difficulty is greater. All reverent investigation and discussion of the subject may contribute to a better view and statement than have yet been presented. This little volume, clear, earnest, reverent, able, deserves, and will receive, a cordial welcome and respectful consideration alike from those who do and those who do not in all things hold with its learned author.

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G. D. B. PEPPER.

DER URSPRUNG DES HEILIGEN ABENDMAHLS. Von LIC. DR. CARL CLEMEN, Privatdocent in Halle. Freiburg i. B., Leipzig und Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck), 1898. Pp. 36. M. 0.60.

THIS pamphlet (*Hefte zur "Christlichen Welt," No. 37*) is a review of *Das Abendmahl im Neuen Testament*, by Professor Eichorn, of Halle (No.